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The Churches Pushing Forth The Workers

WITHOUT a shadow of doubt the dearth of workers who are actuated with a constant sense of their vocation is due to lack of prayer on the part of Christians. Let the pastor give himself more and more to this blessed and omnipotent ministry of intercession. Let the prayers offered in the pulpit evidence larger obedience to the prayer-command of Christ. Let the monthly missionary meeting correspond more faithfully to the original idea, when in the churches it could be appropriately termed "the monthly concert of prayer." Have the officers and teachers of the Sunday-school from time to time unite in prayer that the Holy Spirit may separate from among the young those whom God would have one day preach Christ where He has not been named. Exhort parents to pray that their own children may be guided into the work of God's own appointment. Influence earnest young men and women in the church to make the choice of their life work and life field a matter of special prayer until God's will is made clear. Judson, Paton, Hudson Taylor, Fidelia Fiske, Ann Hasseltine, the Williams College Haystack Band,—these and many others were inspired to give their lives to missions while praying to God for guidance.

—John R. Mott.

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first nine months of the current missionary year:

	1915	1916	Gain
Contributions from Churches.....	\$2,945	\$3,583	\$638
Contributions from Sunday-schools...	2,755	2,816	61
Contributions from C. E. Societies...	426	894	468
Contributions from Individuals.....	915	739	*176
Amounts.....	\$204,712.64	\$214,308.75	\$9,596.11

Comparing the receipts from the different sources shows the following:

	1915	1916	Gain
Churches.....	\$76,092.76	\$94,258.57	\$18,165.81
Sunday-schools.....	54,494.14	56,729.23	2,235.09
Christian Endeavor Societies.....	3,376.61	5,976.28	2,599.67
Individuals and Million Dollar Campaign Fund.....	31,778.24	31,369.44	*408.80
Miscellaneous.....	5,729.00	2,972.98	*2,756.02
Annuities.....	30,791.24	20,000.00	*10,791.24
Bequests.....	2,450.65	3,002.25	551.60

*Loss.

Gain in regular receipts, \$19,835.75; loss in annuities, \$10,791.24; gain in bequests, \$551.60.

We must make a great gain for July, August and September. June was not a good month, but we are not discouraged. We believe there will be a strong rounding up of offerings at the close of the year. The large loss has been in annuities and there are several prospective gifts of this kind which look hopeful. Forward all offerings and incomplete offerings at once.

F. M. Rains, Secretary, Box 884, Cincinnati, O.

Now for a good increase in receipts during August.

Men and Missions for June publishes extracts from R. A. Long's address at Los Angeles on "Money and Life," with a good picture of Mr. Long.

The fact that the Japanese Government has prohibited religious teaching in the schools of Chosen (Korea) is working much hardship to the missionary work in that field.

The methods and growth of the Y. M. C. A. in mission lands is not unlike the development in America. Recently in Tientsin, China, a membership campaign brought in 775 members and \$7,400.

Do not neglect to send in an offering because it is small. When the disciples were through picking up the small fragments at the feast of the five thousand, they found there were twelve baskets full.

"Enclosed find \$600 check of our church treasurer. This is to pay the salary of the Living-link of the Salem church. The money was easy to raise. Becoming a Living-link has benefited our people in a marked way."—M. J. Grable, Salem, Ohio.

There seem to be many evidences that the fruits of evangelical Christianity are being realized in Russia during the war as never before. There seems to be a real *renaissance* in

this great country, and Christian leaders who understand the Russian people attribute much of it to the spread of evangelical faith.

A friend of the work came into the office the other day and asked if there was an immediate call on the fields for a gift of a few hundred dollars to meet some special need. Before she left the office her check had been written for \$225 for a needed Sunday-school equipment in one of the great fields.

The papers state that the International Investment Corporation, an American institution, has concluded an agreement with the Chinese Government to lend the empire \$6,000,000 for the improvement of the Grand Canal and funds for the construction of short railways in various parts of China, aggregating 1,500 miles.

Dr. Frymire, of Africa, calls our attention to the fact that an error concerning his work was made in the March INTELLIGENCER. It was stated that he treated 16,013 patients in one month. He writes that 15,330 treatments were given at the Lotumbe hospital in one year. This is certainly a large enough number, and we acknowledge the error.

There are many churches which cannot yet support their own missionary on the field; but this does not mean they cannot select a missionary in which they are especially interested. What an inspiration to take one worker and, through correspondence, study, and prayer, make that worker live before the people for six months or a year—adopt a missionary!

Churches of England Christianized the Fiji Islands. They belong to the British Empire. When the great war broke out a company numbering 63 offered themselves for the defense of England. Of this number 44 fell in the first battle in which they were engaged. Others are going. Even the savage Fijians of fifty years ago are now capable of love and loyalty and sacrifice.

The Annual Conference of the Missionary Education Movement, held at Blue Ridge, N. C., June 27-July 6, was most helpful in every respect. In comparison with other religious bodies, the attendance from our churches in the South was small. These conferences are interdenominational, classes being conducted in Mission Study, the missionary education of boys and girls and young people as related to home, Young People's Societies, Women's Missionary Societies, Bible Schools, and the church. These classes were conducted

by able leaders, among whom was our own Mrs. Birdie F. Omer, of Georgia. Everyone of our churches in the Southland should plan to send their leaders next year.

C. J. Robertson, pastor of the new Living-link church, Gibson City, Illinois, reports that their Every-Member Canvass for the support of a missionary proved to be one of the greatest experiences in their history. The number making pledges for Foreign Missions increased over one hundred per cent. This church is very happy in the support of Fred E. Lee, who goes to Tokyo, Japan.

The Pope recently denounced the Methodists and their work in Rome, and in his letter urged the protectors of the Roman Catholic faith to rise up against them. He stated in his bitter letter that none but a Roman Catholic has any right to labor in Rome. The *Methodist Mission in Rome*, with respectful dignity, refused to answer this miserable attack and kept right on doing its work.

One friend sends \$1,000 on the annuity plan and another follows with one of \$300. Over \$600,000 has been received by the Society in this way. There are thousands of friends who should be thus remembering the work. Those who need an income from their money while they live receive it through annuity gifts, and their money is perfectly safe. When they are gone it goes into the work in mission lands.

The changes of the great war are finding their way to Palestine. Turkish soldiers have been drilling daily on Golgotha and the Mount of Olives. Monasteries and convents in Jerusalem are being used for soldiers' barracks. The lanes and roads once trodden by Jesus and his disciples are now thronged with ammunition wagons and great military roads are being constructed over the mountains of Judea.

The new President of China, Li Yuan Hung, is fifty-two years of age. His coming to the presidency has apparently quieted the southern provinces, which had threatened the disruption of the nation. Yuan Shi Kai was a strong man, but his later tendencies toward a monarchical form of government had alienated great numbers of Chinese patriots. Li Yuan is a respected republican leader. He is not a professing Christian, but is deeply interested and very sympathetic. He is an annual and generous contributor to the Pekin Y. M. C. A. He was an interested attendant at the great meetings held in Pekin



MISS WINIFRED BROWN,

A missionary of the Foreign Society at Tokyo, Japan. She has charge of the musical department of the Margaret K. Long Girl's School. She is very efficient. Miss Brown went out from Bonham, Texas, and is supported as a Living-link by that church. F. W. O'Malley is the minister, and Will H. Evans is the superintendent of the Sunday-school.

by Geo. Sherwood Eddy two years ago. It is thought that under Li Yuan's guidance China will enjoy peace and progress, and that Christianity will have greater opportunities for advance.

The Student Volunteers of Peking Christian University recently conducted an interesting campaign through North China. They were dressed in khaki uniforms and carried banners, coronets, bugles and drums, a magic lantern, and a bundle of books. Everywhere they drew great crowds and were met by thousands intensely interested in their message. Contrast this with the terrible Boxer conditions in this region sixteen years ago.

The Japanese Parliament is now considering a bill which would recognize Christianity as one of the national religions along with Buddhism and Shintoism. In its provisions are made for certain privileges and protection. Many of the missionaries feel that such a move would be unwise. One Christian paper makes the following statement: "If a religion cannot get on without government protection, it is evidence of loss of power essential to religion."

It is said that the number of Armenians massacred or starved to death in the past year would take three days and two nights to pass a given point, passing twenty abreast,

without a break! That part of Armenia already taken by the Russians is quiet and peaceful. Here the refugees have come out of their hiding places. The American Board of the Congregational Church has four mission stations, formerly under Turkish rule, which are now under the Russian flag.

Mrs. Mildred Courtney, of Detroit, sells many books published by the Foreign Society. In her correspondence over the State she encloses a slip printed by the Society which gives names and prices of volumes written by missionaries and workers of the Society. If the reader would like some of these slips, the Society would be glad to furnish them. It is a source of gratification that the Foreign Society sells as many books written by its own workers as any missionary Society in America.

Andrew Scott, Fisher, Ill., made a substantial increase in the offerings from the church and Sunday-school this year. The church jumped from \$26.31 last year to \$44.30 in the March Offering, and the Children's Day Offering last year was \$28.60, and they ran their offering up to \$55.92, making a total offering from the church and Sunday-school of \$100.22. The total last year was \$54.91. Quite an increase! He kept the goal of \$100 constantly before the church and Sunday-school. Wherever Andrew Scott preaches the missionary offerings increase.

We would call your attention to the fine article by Frank L. Brown of the World Sunday-School Association which appears on page 298. The fine work of R. A. Doan during his visit to the mission field is being appreciated by Sunday-School leaders far and wide. It may be said also that Mr. Doan, through a generous gift, made possible the financing of the first conferences on Adult Bible classes in China. It is a source of much satisfaction that one of our own business men was so instrumental in starting this great movement in mission lands.

We hope each reader will go over carefully the article on another page entitled, "The Kind of Giving That Gives Joy." We have been especially impressed with the next to the last sentence in this beautiful letter—"Having you remember my name to send the appeals to is a pleasure to me." This friend really anticipated our needs, had desired to send a special gift, and the request from the Society came as a personal joy. Why should this not be the attitude of every friend of the work? When the day comes that the churches and the individuals whom

the Foreign Society is serving as their agents in heathen lands, take the same attitude that this friend takes, the problems of the Society will be those of expenditure rather than the appeal for money.

C. J. Robertson, of Gibson City, Illinois, writes that one result of their recent Living-link campaign has been the selecting of four young people to attend the Lake Geneva Conference of the Missionary Education Movement. We prophesy that these four young people will bring back a wonderful reflex of missionary interest and inspiration to the whole congregation. A Living-link relationship does not end with the support of a missionary, but has in it so many avenues of wider outlook and greater service.

Miss Stella Franklin and her sister, Josepha, from our India field, are home on furlough this year. They have served long and effectively in India. They have recently met with the Executive Committee of the Foreign Society and have presented the outlook of their field. They state that in the region of Mungeli, where we have a mission station, whole villages are talking of accepting Christ, and that a great mass movement may result. The big problem of our mission is to provide sufficient workers and teachers to care for these people when they accept Christ.

One of the most remarkable opportunities ever offered for Christian work in the history of Christianity is that presented to the International Y. M. C. A. at the war fronts. There are more than 4,000,000 men and boys who are detained in prison camps in the various countries. These men have their time on their hands and are in a serious mood and responsive to kindness and truth. The Y. M. C. A. has the privilege of entering all these camps and organizing practical Christian work. Russia is especially open to this work. No one can measure the influence of evangelical Christianity growing out of this contact.

Our missionaries in Central Africa have not been close to the seat of the present war going on in the Dark Continent, but they have had plenty of evidence of its continuance. Congo Belge has lost the larger part of her Belgian officials, who have gone home to fight in the trenches. Some of the largest river steamers going up the Congo River have been heavily laden with munitions, including aeroplanes and torpedoes, and crowded with native soldiers and their white officers. These all have been directed toward German East Africa, the last point in Africa where the Teutons have held out against the allies.



IN JAPANESE DRESS.

The McCoy children of Tokyo, Japan. One in old Japanese armor, the other wearing the grass raincoat of the farmer. These are children of Mr. and Mrs. R. D. McCoy.

The Laymen's Missionary Movement has planned a great field campaign for 1916-17. The main features will be:

1. *Decennial Dinners*, celebrating the tenth anniversary of the movement.
2. *Ministers' Councils*. There will be fifteen of these meetings held entirely for ministers.
3. *County Conventions*.
4. *Denominational Conventions*.
5. Conventions for colored men.
6. Parlor Conferences.
7. *Enlarged Educational Activities*, embodying a campaign of mission study among men.

We are in receipt of an interesting booklet giving a financial report of the Mary Jane Chiles Hospital. Doctor and Mrs. W. N. Lemmon have been in charge of this institution, which now is housed in an excellent building, with a completed nurses' and missionary's home. The institution receives \$125 monthly from the government, besides \$25 a month from the same source for medicines. The total number of treatments for 1915 were 54,855. This institution, through Dr. Lemmon's leadership, has made a fine place for itself in this great city. The Doctor has offered a course for nurses which has been very popular.

Dr. and Mrs. Lemmon are now at home on furlough, taking a much needed rest, and Dr. J. W. Young, of Hutchinson, Kansas, has just taken charge of the hospital.



THE FAGOT CARRIER IN CHINA.

Fuel is very scarce and every reed and weed is used for this purpose.

We are in receipt of a fine little booklet by W. A. Fite, pastor of the Christian Church, Ashland, Ky., on "God's Plan for Financing the Church." It is one of the best expositions on the tithing plan we have seen. If churches would follow the instructions given by Mr. Fite, our financial problems in connection with missions would soon be settled. His general thesis is that tithing is the minimum and not the maximum of giving.

Sherwood Eddy has recently held a great evangelistic meeting in Madura, India. A native Hindu paper publishes the following poem, which is indicative of the fact that the Christian work is making a great impression:

OH! HINDU BROTHERS, BEWARE!

The fisher comes with tempting bait;
The fox it comes with cunning gait;
With luring words on us doth wait;
Beware! Beware!

Oh friends, heed not to that Sicar,
The State his speeches cannot mar,
And so they sense from wavering bar;
Beware! Beware!

And Eddy he doth eddy 'bout;
He tries our common sense to rout.
Conversion is his faith, no doubt.
Beware! Beware!"

The calls for the suffering Armenians are incessant and full of heartache. The following statement is made by the American Committee for Armenian and Syrian Relief, 75th Avenue, New York City, and an earnest appeal is made to send funds to Charles R. Crane, Treasurer:

THE AWFUL FACTS

[Based upon best available information.]

Armenian population of Turkey, Persia, and Syria before the European War.....	2,000,000
Massacred or died of wounds, disease, or exhaustion, about.....	750,000
Survivors, about.....	1,200,000
Destitute and starving Armenians, Nestorians, and other native Christians in Turkey, Persia, Syria, and Palestine.....	1,000,000
Amount of money needed to rehabilitate the destitute and starving.....	\$5,000,000

A TEN-POINT STANDARD FOR CHURCHES.

The Northern Baptists have adopted a Ten-Point Standard for their churches which might well be followed by our own congregations:

1. A church missionary committee.
2. Presentation of missions from the pulpit.
3. Mission study classes organized.
4. Missionary prayer meeting for church.
5. Missionary literature distributed.
6. Women's missionary organization.
7. Missionary education in the Sunday-school.
8. Intelligent prayer for missions.
9. Local missionary service.
10. The Every-Member Canvass.

A good program for the minister's notebook.

ARE WE GUILTY?

One of the most distressing things connected with the war in Europe is the feeling which is evident on many sides in Europe that we are a very selfish and mercenary people. In spite of the fact that America has helped greatly in the relief of the sufferers in Europe, great numbers of people on that side of the ocean are convinced that we are overwhelmingly concerned with our own commercial gains. The furnishing of ammunition for this great murderous war does not seem to have helped us much with either side of the contest. Many people of our own land feel that the continual dinning of world warfare is blunting our consciousness and making us sordid. What a time for the preaching of world unselfishness and the gospel Christ

proclaimed. What an opportunity for America to personify Christianity when the hour of reconciliation and reconstruction comes.

HOW RUM CURSES AFRICA.

The following is from a letter sent to a British officer in South Africa by a native chief:

"I fear Lo Bengula less than I fear brandy. I fought with Lo Bengula when he had his father's great warriors from Natal, and drove him back, and he never came again, and God, who helped me then, would help me again. Lo Bengula never gives me a sleepless night. But to fight against drink is to fight against demons, and not against men. I dread the white men's drink more than all the assaults of the Matabele, which kill men's bodies and it is quickly over, but drink puts devils into men and destroys both their souls and their bodies forever. Its wounds never heal. I pray you never to ask me to open even a little door to the drink."

BOLENGE MOSQUITOES IN TREES.

Dr. G. J. P. Barger writes that they have made a valuable discovery at Bolenge with regard to the mosquito pest. They have long wondered where the great numbers of mosquitoes germinated, but have recently found that large numbers of them came from a water deposit in a certain fruit tree. One of the favorite fruits of the Congo is the *pai-pai*. This is a sort of muskmelon which grows on a fibrous tree and yields abundantly all through the year. Dr. Barger finds that through the broken branches as a beginning, holes have been worn down through the succulent tree trunks until in some cases four to five feet of water stands in them constantly. This stagnant water he has found alive with mosquito larvæ. Now that it is discovered, this difficulty can be easily remedied.

Dr. Barger reports 1,003 treatments in March, with thirty-one microscopic examinations and six minor surgical operations.

WHAT DOES IT MEAN?

In the last ten years the number of electric cars in Japan has jumped from three hundred to four thousand, the number of electric lights has been multiplied twenty times, the number of postal articles carried has been doubled, the mileage of telegraph wire has been increased seventy-five per cent. All this in ten years! Thirty years ago there was not a telephone in all Japan. Now there are two hundred thousand instruments and five hundred thousand miles of telephone wire. You may now slip into an automatic tele-

phone booth in Tokyo and chat with your friend in Nagasaki at the tail end of Japan, seven hundred miles away. Or, if you, on shore, wish to talk to your friend on a steamer twenty miles or so out to sea, you may do so by means of the radio-telephone apparatus recently perfected by three Japanese government engineers. But all this does not mean that Japan is Christian. Railroads and automobiles and telephones do not bring Christ to a nation. If we do not give Japan Christianity along with the veneer of material things, how have we helped her and how much?

THE MISSIONARY SITUATION IN TURKEY.

The Congregational Board is one of the leading missionary societies at work in Turkey. Their stations are distributed throughout the disturbed sections both in Turkey proper and in Armenia. They have a station at Erzurum, recently captured by the Russians. They state that there was no fighting in the city itself when it was captured by the Russians, and that the missionaries were not disturbed.

The missionaries of the Board are now returning to Eastern Turkey by the way of Petrograd, Russia, which indicates the wonderful world changes that are taking place. A group of missionaries of this Board starting home from Harput, have been interned at Beirut and cannot get out of the harbor. No vessels of any kind are allowed to enter the bay there. The work at Aintab, where the terrible massacres occurred last winter, seems to be nearly broken up. The college and Girls' Seminary are closed. The hospital at Adana, another point where there were massacres, is being continued under the supervision of the Russian government. The Turkish government has forbidden the payment of money to individual Armenians, although relief can still be carried on through the Relief Committee. A serious thing happened at the mission station Marsovan, where the Turkish officials and soldiers expelled the missionaries and took over the entire station. In doing this they announced that Germany was about to declare war on the United States, and they were taking possession of the premises slightly in advance of that event. The missionaries from several other stations have been compelled to go to Constantinople and leave their work. While they have been personally protected, the Turkish officials seem bent on eliminating the influence of American missionaries. The workers who have been in the Caucasus region and in contact with the Russian officials have met only kindness and sympathetic coöperation.

FIGHTING THE SOCIAL EVIL IN OSAKA.

W. H. Erskine, our missionary at Osaka, Japan, has been leading in the fight against licensed immorality in that great Oriental city. He has headed the campaign for a petition of protest to the Japanese premier and has spoken at many public meetings, and has done much writing on the social evil. While the forces of evil are making a great fight to maintain the old-time system in the city, it looks as though the leaders were really being awakened, and that such men as our own Mr. Erskine were helping to create a new conscience in this question in Japan. In an issue of *The Osaka Mainichi*, a daily paper, a citizen protests against the activity of the missionaries along this line. It is very en-

couraging to note what the editor of this Japanese paper said in reply. His ringing words follow:

"We are strongly opposed to the proposed addition of a new licensed quarter in Osaka, and therefore welcome every legitimate movement that aims to have the license rescinded. We do not see any impertinency in the foreigners' campaign. No, we think there should be no lines drawn between races or nationalities in matters that concern the moral welfare of human beings. 'Well Wisher's' reference to the streets of London and New York is quite irrelevant, as such conditions cannot prevail in this country. The question to be solved is simply whether the Osaka people want another licensed quarter or not. We all say 'No,' and are thankful to the foreigners who have come to our assistance."



Miss Kate Johnson, of Tokyo Japan, and Matsugai Primary School graduates. This Christian school is in the heart of Tokyo.

EDITORIAL.

A Trying Month.

August is one of the most trying and anxious months of the whole year, as far as receipts for the work are concerned. Being next to the last month of the fiscal year, the income is watched with the keenest anxiety. It is a time when church work is at a low ebb and many people away on their vacations, but nevertheless a month when there is a picking up of odds and ends in offerings and a general cleaning up of funds in hand. August is to the missionary society as the State of Indiana is to a presidential election. As goes August so goes the year. Its receipts are much smaller than those of some other months, but they tell the way the tide will run.

June was a disappointing month, with a loss in nearly all receipts except from the Sunday-schools, and the gain here was small. It was hoped that the gains of March, April, and

May would have continued. July looks more promising, but the real outcome of the year will rest largely with August and September.

In faith the Society is sending out a strong group of new missionaries. To be sure they are only going out to fill vacancies and immediate posts of emergency, but this supplying of leaders will take many thousands of dollars. The salaries of the workers, which were cut in the retrenchment last year, have been restored. We must rally all along the line to meet these needs. August and September should make it possible to report a \$25,000 gain from the churches and a \$10,000 gain from the Sunday-schools, besides a big gain in individual gifts and annuities. Let all the unforwarded offerings be sent in; let there be an effort to gather up all the fragments which our Lord can use in His great and needy work.

The Kind of Giving That Brings Joy.

We have received a letter from one of the regular contributors to the work of the Foreign Society which is so beautiful in spirit and so saturated with the love of Christ and dependence on Him that we are taking the liberty of quoting some passages from it without revealing the author. When the spirit this dear friend has, permeates our brotherhood, the missionary offerings for the year will be in millions instead of hundred-thousands. This letter was written, accompanying \$5, in answer to an appeal for special gifts to pay the passage of new missionaries to the mission field. This friend writes as follows:

"Dear Mr. McLean: I am very glad and thankful to be able to make this little material answer to the appeal you sent. I long to help more and hope some time I may. My tithes and offerings from embroidery and handwork I do sometimes for friends are small and irregular, but the way the Lord has made Himself my source of supply for all needs and directs the using of the money I handle has been a wonderful experience. Two years now in succession there has been such an experience with the letters that have come from you. Each time the desire to give a little offering has anticipated the appeal. I expected to have this \$5 two weeks ago and if it had come

when I thought, it would have reached you just about the time your letter was sent out to me. Thoughts of the need at the Foreign office were constant and I was sure that some way for me to make a little offering there, would soon present itself. This experience is so joyous to me that I want you to know it. Then came my dear friend and asked me if I would do the work on a special set of linen, and from the beginning it was a consecrated work. Just this morning my friend came, and I have the \$5 to send. It

goes with such gladness and praise. How I wish it were an amount to do something with instead of such a mite. Having you remember my name to send the appeal to is a pleasure to me. Indeed, I am a friend of the cause."

Such letters, and they are not infrequent, are the greatest compensation that come to the workers in the office of the Foreign Society. This passionate love for our Lord's work and this joy unbounded in giving of what one has, is one of the richest blessings to the Foreign Society.

One Sermon Each Year on Bequests.

Dr. H., pastor of the Presbyterian Church, was a next-door neighbor of the writer. One Sunday as he was going into his home after the usual Sunday morning service, he was asked in a neighborly way how he had preached that day, and what was his theme. He stated that he had preached about as usual, and that his theme was "Bequests." When asked just what he meant by preaching on "Bequests," he stated that it had been his rule for a long time to preach at least one sermon every year upon the obligation of Christian people to remember the Lord's work in their last will and testament.

This up-to-date pastor stated further that when he knew members of his church who ought to make bequests for religious causes, that he sought opportunity to speak to them personally upon the subject. He said furthermore, that they would usually do so. Not only this, but not infrequently he wrote wills himself for those who needed such help.

This conversation with a strong, experienced, and successful minister for many years put this scribe to thinking. Suppose all our pastors made it a rule in their ministry to preach at least one sermon each year to their churches

upon the importance of every member blessed with property bequeathing some of it to the Lord. What think you would be the results? The good accomplished would be wonderful. About one-third of the funds of some missionary societies come from bequests.

Our people are generous hearted, they have all the Christian characteristics and generous impulses common to the Lord's people, but they give little by bequests. The total amount bequeathed by our people annually is insignificant.

This will always be true until our ministers take more interest in the subject. Some have already done so. One of our preachers, the late George Darsie, of Frankfort, Ky., preached one Sunday evening on the importance of leaving property for good causes, and incidentally he mentioned the Foreign Christian Missionary Society. One woman during the week following changed her will and included the Foreign Society, leaving it \$30,000. All of this was paid to the Society in one check. There ought to be scores of such cases annually. And there would be with proper education.

Not only should the wealthier people make bequests, but great numbers

should leave something. We ought not to give to the Lord's cause during life and at death forget him and his work. If you leave only \$50 or \$100, let it be so. The example will be good upon the family, upon the church, and upon the community. We are surprised year by year, as our membership passes away, that they utterly ignore the Lord's work. Our surprise especially concerns the wealthier people and those who have been prominent in Christian service.

Our colleges and conventions and conferences should take large interest in this subject. In making such a bequest great care should be taken in

drawing the will. For example: It should specify definitely that the money is intended for the Foreign Christian Missionary Society, with headquarters in Cincinnati, Ohio, and the Society should be notified that a record may be made of it. Of course such information is always held in strict confidence. It is always well in drawing up such a will to enlist the services of a good lawyer. The Foreign Society has lost a great deal of money intended for it through bequests by defects in drawing the will. And what is here stated of this Society is just as true of any other society or college of the brotherhood.

Playing at Missions.

A writer in the *Missionary Review of the World* gives a fine list of ways to interest children and grown-ups in missions. The basis of these plans is play, and there is no questioning of the sound pedagogical basis for such instruction. One lady invited parties of children to her large place, and after dividing the grounds into "different countries," had the children visit these points and do something to help the "inhabitants." For the African portion only such food could be used as was hidden in the trees—"bread fruit." From the creek running through the farm a missionary landed and taught, etc.

Another had the girls that gathered make bandages for a missionary hospital, and out of this interest grew a real little missionary society. Still another conducted a guessing game with cards which bore the name and fields of missionaries.

One woman who works with children introduced little booths in a large church, each representing a country with what educational material she could collect, and each booth in charge of a child in native costume.

The following are the interesting topics used in a series of little journeys by one group of young people:

October.—Bird's-eye view of the world from an aeroplane.

November.—Journey through India.

December.—A cruise through the East Indies.

January.—By trolley through our own city.

February.—A trip to South America and Mexico.

March.—By trail through Congo.

April.—On horseback among the mountaineers.

May.—Tenting in Asia Minor.

June.—By dog-sled to the frozen North.

July.—By wheelbarrow through China.

August.—Through Japan by jinrikisha.

September.—Auto journey through America.

These suggestions simply indicate the great field of possibilities for missionary education in the local church. The "Little Journeys" of the Foreign Society, so successfully used in our Sunday-schools, are an adaptation of the same principle.

Wherein Lies the Remedy?

There never was a time in the history of American churches when the obligation to give for world-wide missions was so great.

1st. The land is prosperous as never before.

2d. The wealth of Christian people has increased in the last ten years by leaps and bounds.

3d. America is at peace with all the world and is not impoverished by a wasteful conflict.

4th. America enjoys a relationship of friendliness with all mission lands such as has never before been realized by any nation.

5th. The Oriental countries look to America as their teacher for ideals and their help for civilization.

6th. With the suffering and impoverishing of other nations in war, America stands out as the one free, strong Christian land, able to help the East in her hour of opportunity and need.

Over against these astounding facts, what do we find?

1st. There is no great forward move-

ment in heroic missionary giving in American churches.

2d. In spite of the great educational campaigns of recent years, the gifts for missions have only advanced in a very moderate way.

Wherein lies the remedy? Not in more prosperity surely. We firmly believe the only way out is by the way of the cross. A deeper spiritual life, a more ardent appreciation of the great realities of Christianity, a new baptism of surrender and self-denial. Missionary giving does not necessarily increase with prosperity at all, nor does it necessarily decrease with the coming of financial distress. Missionary giving has its foundations in loyalty to Christ. Several of the English Societies have *increased* their income while England was recruiting 3,000,000 soldiers and expending billions of dollars in a wasteful and destructive war. The secret of a worthy missionary tide in our churches will be found in the wonderful words of our Lord: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it."

A Worthy Memorial.

The parents of the late Paul Austin, Litchfield, Ill., Mr. and Mrs. E. M. Austin, are planning a fitting memorial to their son, to be known as the *Paul Austin Memorial Fund* of the Foreign Society. It is their plan to give annually for such a fund during life, and to be increased by bequest at their death. The fund is to be a permanent one, the interest only to be used in preaching the gospel in the regions beyond.

Such a fund is more enduring and far more useful than a monument of granite or stone. Generations yet unborn will be blessed by this thoughtful

and beneficent act. This fund will go on repeating itself in usefulness, radiating the light of life for years without number.

The Foreign Society has a number of memorial funds, and it is glad to have this additional one, growing, as it does, out of the loving parental hearts and generous impulses of devoted Christian parents. They have a large interest in spreading the gospel over the world.

Paul Austin was born at Litchfield, Ill., September 26, 1894, and died July 10, 1915, aged twenty years, nine months and ten days.

While a student at Transylvania, Lexington, Ky., Paul Austin received an accidental injury from which he never fully recovered. His young life had been given without reserve to the Saviour. Through this memorial, though dead, he yet speaks of the love of the world's Redeemer.

His sun went down in the early morning of life. The young man knew only the good of the world. His heart was pure and the life had not been marred by sin and unworthy ambitions. He dreamed of a useful life and all his plans were worthy.

God will bless this loving memorial to the furtherance of his kingdom in the earth.

It should be said with emphasis that E. M. Austin abhors having his name linked with any gift he makes to the



Lord's cause, but this case is so significant and withal so tender that we felt impelled to present its lesson to a wide circle of friends.



MOUNTAIN CHILDREN OF THE PHILIPPINES.

The picture was taken at Baguio, the resting place for missionaries and other Americans in the mountains. Here the workers get a brief respite from the heat of the lower lands

CONTRIBUTED ARTICLES.

Personal Touches From the African Jungles.

HERBERT SMITH.

A meeting of enquirers is one of great delicacy and responsibility. You have before you a group of people old and young, men and women. They want to know about the gospel; and if you are the teacher, you want to look into their minds, and if possible their hearts, to see if the seeds of the words are growing. Perhaps you may have to plant all over again or perhaps the weeding must be done and done roughly too, in order that the small shoots of faith and hope may have a chance, and sin and superstition may be rooted out. Each enquirer is given a chance to express the hope that is within him, not spiritual experience, as that is a later product, but the chance to show forth that the confession he wishes to make is the good confession, and that he has not come to seek a new wife, or expects to be able to get out of paying his tax, or that he is not running away from debts in his home town, and so forth. Here is one man who says that he has a wife and three babies at home and that he has another child also. "Where is the other child?" you ask. "He is in school here in Lotumbe." You can easily see the reason why he too has come. His oldest boy being here, and, while not yet a Christian, he will lead the whole of that family to Christ. The evangelist who is in that town proves the testimony of this man. His wife did not come, as she was sick, and the children are still quite small, but she too is interested in the gospel.

Here is a young woman about 20 years old. All women are supposed

to be married before that age in Congo, so you feel no compunction in asking her who her husband is. "I have none," she replies. That is rather an unusual answer, so you press her for her story. It is something like this: "It is not quite true that I was not married as I was a slave, and I was counted as the wife of my polygamous husband, but I was never married by my consent or by that of my family. When I was a little girl I was seized and carried away from home and I grew to womanhood without knowing much about myself. After a while I learned about myself and that I had people. Evangelists came through our town and preached, and after a while as I thought of their words I decided to run away from my master, and I came to Lotumbe." "Will your master follow you?" is asked. "Not he," she says. "He knows that he cannot keep me, and with your help I shall be freed."

This woman was probably not thirty miles away from her own people. They did not know about her, and neither did she about them. Traveling about from town to town is not very common.

The gospel will be freedom to this woman in more ways than one.

Here is another woman. You know part of her story yourself, as you have been trying during several months to free her.

Some two years ago the polygamous husband made a canoe at Lotumbe. She was one of the wives who attended to his wants. While here she heard things that have dwelt in her

soul. During the months between she had never been satisfied. There was only one way to get out of her harem, and that was to run away. Her family told her that they would not help. If she ran away they would return her. They were afraid of the lord-husband, and moreover, they frequently ask for toll because of their daughter. If she now left they would be called upon to pay everything back to the last sou.

The woman, however, ran away, and her first tale sounded so very unreasonable that we allowed her to go back with her husband. He promised to treat her well. A week passed and she was with us again. Instead of treating her well, the husband had tied her in the open with her eyes to the sun and she was in that condition for several days. She managed to escape and go across the river and hid in the forest. She was without food for a very long time and was in a very weak condition.

We now took up her case to try and free her. Her husband got an order from the state officer for the woman or the money at once. But the price was so high that no one could pay it. The family came and demanded that they

should have their own child returned to them. This was done with much whining and expressions of affection, but we knew quite well what their desires were. Moreover, the woman tipped me that the man before was her uncle and not her father. So a very effective flank attack was made upon him. He and the girl's mother agreed that they and the lord-husband had fixed the large price so that the woman would be ordered back to her former state. This case is still unsettled. The girl's family will tell one story before me and when called to state the same thing before the proper authority, they revert to the old tale and do not want their daughter to become a Christian and marry a man who only has one wife.

The gospel to the African is surely a social one. Not only is the Saviour a saviour to their souls, but from many an evil and unholy native custom. We go the rounds of this enquiring class, and nearly every one has stories to tell that would be worth repeating, and out of the whole class very few are found who are not on the right way to those things that lead to higher and better living.

Lotumbe, Africa.

The Buddha and the Bicycle in Tibet.

(From *The Christian Herald*.)

Nearly thirty miles from Payenjung, Kansu, China, near the border of Tibet, stands the home of Ku Rong Fuyeh.

Ku Rong Fuyeh is one of the few Tibetan dignitaries who have a liking for foreigners. Most of them are suspicious and distrustful. Ku Rong Fuyeh has learned a good deal of Christianity, though he has not, so far, accepted it.

One fine day in May my companion and I started for his home. Our jour-

ney sometimes led us along narrow paths at the verge of precipices and deep ravines. At one place, had the mule I rode slipped or stumbled, these lines would never have been written.

Reaching the Buddha's residence, which we recognized from a distance by the whitewash on the upper portions of its surrounding walls, we were ushered into a nice guest-room by attendant lamas. Part of the woodwork of the room is of carved fresco work. Pretty foreign wallpaper covers the ceiling. Good Chinese pictures are on

the wall. The wood floors are nice and clean. The windows are of paper and glass. On a raised platform at one end of the room were some fine rugs for guests to sit on. There were also some good Chinese chairs.

We each, according to Tibetan custom, gave a scarf called a "kha-ta" to a lama to take to the Buddha as a present of peace. Soon he sent us a nice tray of food, and shortly after he himself came, bringing us two better scarfs than those we sent to him.

The Buddha showed us over almost the entire palace. He has many for-

eign things: among them are foreign stoves, a sewing machine, a musical box, an electric battery, a telescope, a camera, and a bicycle. No one could ride the bicycle, so he insisted on my riding it. That the pneumatic tires were too old to contain air made no difference to him! Quite a crowd gathered, and next day some people came over three miles to see it. One of his men, seeing it to be an apparently easy thing to do, essayed it, but he only succeeded in evoking continual roars of laughter from all present, the Buddha included.

The Cherry Blossom Season and Evangelism in Japan.

L. D. OLIPHANT.

During April and May occurs the famous cherry blossom season in Japan. Travelers come from many countries to see these flowers, while the Japanese never tire of praising their beauty. For a number of years the Akita station has conducted evan-

gelistic meetings at the city park during this period. The Akita city park is on a natural elevation, and was the home of a former feudal lord. It is surrounded by moats and walls of earth, and is admirably adapted for defense against the enemies of the



TRAVEL IN THE PHILIPPINES

These native ox-carts are slow but sure. The body and canopy of the carts are made of bamboo

feudal lord. In the park are many cherry trees which bloom with luxuriant beauty. During this season the people gather in great numbers to see the flowers. In the midst of this magnificent beauty, with the mountains visible in the east and the Japan Sea in the west, dancing, sake drinking, cigarette smoking, geisha girls, etc., hold high carnival. These curses from the old Japan are gripping the new Japan like mighty octopuses from the deep. There is no religion in the Empire, save Christianity, seeking to check their course. They are brazenly public.

This year also evangelistic services were held as usual. The second day a man crazed with drink insulted the Japanese pastor who was speaking, upset the table that served as a pulpit, and threatened to break up the meeting. In the struggle which ensued the workers were kicked and struck severely. He came the second time and again upset the table, but this time a

policeman was found who took the man into custody. In the end it proved to be good advertisement, for the people flocked to hear the preaching. Drinking carousals were in progress on all sides of us. At one of them a man rolled over on a piece of matting and parted with all he had eaten for some time past. Men reeled by with geisha girls and sake bottles. One fellow, who had been sitting on one of our benches, tried to get up and go away. But he lost the little balance he possessed and went crashing backward on the back of his head right in the midst of those listening to the preaching. However, another man, not quite so far gone, came and took the poor creature by the arm and they went away, the drunk leading the drunk.

Following the park meetings a Japanese pastor, Teranishi San, of Tokyo, went with me on an evangelistic trip through the Akita district. At Honjo we ran into some Japanese festivals



Christian Sunday School at Sendai, Japan. This picture was taken on Children's Day. The school observed the day in the usual manner

and again sake drinking was at its height. We had fine meetings, however. At one place where about 130 children and 30 adults, among them three Buddhist priests, attended, we felt forcibly that we were wrenching victory from a powerful Buddhist stronghold.

At another town where C. F. McCall has gone only about a year and a half, a Japanese farmer who is an active Christian layman is building a house with two rooms especially for

evangelistic services. He not only spoke at the service at his own town, but he went with us to another town and spoke in the service there as well. Following Mr. McCall's example, we took a box of books and sold practically all of them. Twice we had books sent to us from Akita and sold most of them. The Japanese are eager for good literature, and this is certainly one of Christianity's greatest opportunities.

Akita.

Enlisting China's Men in Bible Classes.

HOW AN AMERICAN BUSINESS MAN STARTED THE MEN'S BIBLE CLASS MOVEMENT IN CHINA.*

BY FRANK L. BROWN.

Secretary of the World's Sunday School Association.

(From the *Sunday School Times*.)

In the fall of 1914 a business man of Nelsonville, Ohio, R. A. Doan, with two others, went as a commission from the Foreign Christian Missionary Society to visit the Philippines, China, and Japan. Intending to continue the tour around the world by way of India and Africa, they were deterred by the war from completing the plan. Just then there came to Mr. Doan the call to remain in China sufficiently long to visit the stations of his church, give Bible readings, and if possible and practicable, organize Adult Bible Classes.

Mr. Doan had been for years a successful business man. His business was the manufacturing of tile paving. At least that was his livelihood. His real business was reaching men for the Kingdom. From a class of 11 members at Nelsonville he built up an attendance ranging from 600 to 1,000 men.

The Foreign Society is very fortunate to have such a laymen as Mr. Doan in its service. As most of the friends know, he gave himself to the work of the Society on his return from the mission fields and is providing his own salary.

He was far-sighted enough to see that now was the strategic time to lay the foundations in China of the Adult Bible Class Movement, and to make that movement the center of a continuous Bible study evangelistic campaign. The Mott-Eddy meetings had profoundly stirred the officials and the literati of China. These literati, the scholars of China, had stood like a wall against the claims of Christianity. They are the great human influence in China. They had won their position in their communities as the successful competitors in the annual examinations, which brought to such cities as Nanking nearly twenty thousand of the students of the Chinese classics. These examination stalls, seventeen thousand of them, still stand at Nanking, overgrown with weeds.

And now some seventeen thousand of the officials and scholars of China had enlisted in the movement for Bible study initiated by Mr. Eddy. They must be gathered in Bible classes, under competent leaders. The Y. M. C. A. was doing all that was possible

at its centers. At educational centers the Christian leaders were doing their part. But the church and Sunday-school had not yet been organized.

Mr. Doan saw the opportunity. He consented to inaugurate the work first at the stations of the Christian Church, on condition that the meetings sound the evangelistic note. A strong Chinese evangelist was designated as his assistant. The proposed plan was to gather Christians and non-Christians, as well as inquirers, for Mr. Doan's Bible studies, these to be followed by an evangelistic address and appeal.

Nantungchow, Kiangsu, the home town of Chang Chien, the Minister of Agriculture, was selected as the starting-point for the meetings. Through Mr. Chang's influence this city of sixty thousand was unusually progressive. He owned large flour and cotton mills there, and had enriched and beautified the community by fine roads, medical school and hospital, a museum, and a school system graded from kindergarten to normal schools.

An agricultural school had in training one hundred and fifty young men from the best homes.

The preparations for the meeting consisted of hand-bills and invitations to special friends. The Rev. Alexander Paul, Secretary of the Centenary Conference Bible Study Committee, says:

"We reached Nantungchow on a Saturday noon; the meetings were to begin the next day. Imagine our surprise when we found that the Chamber of Commerce and some leading officials of the city had asked that they be allowed to make arrangements for the meetings! They fitted up the largest temple in the city, which several years previously had been changed into an assembly hall, with a good iron roof and glass ventilators. Several leading men of the city, representing the official, civil, and military life, and the Chamber of Commerce and the Educational Association, were at the first meeting to bid us welcome. All through the eight-days' meetings quite a number of the leading citizens were in attendance; the temple, with a



GRADUATING CLASS OF THE NANKIN, CHINA, SCHOOL OF THEOLOGY.

This is a Union Bible College. Four of these are Disciples; the first and third from the left on the back row, the fourth on the middle row, and the third from the left on the front row.

capacity of seven to eight hundred people, was crowded daily."

The evangelistic meetings were held at two in the afternoon. At these meetings Mr. Doan made short, direct addresses. His Bible studies were taken from the Gospel of Luke. They were clear-cut, concise lectures, with the one object in view of leading those who heard to a clearer realization of what it means to be a Christian. The teachings of Jesus were applied to all classes, rich and poor, learned and unlearned.

At the close of the meetings the count showed that sixty-five men—teachers, business men, and city officials—had signed the cards to indicate their desire to study the Scripture with the purpose of finding the truth. It was decided to present to these men the plan of the Adult Bible Class Movement in America, its purposes, activities, and committees. An evening was set aside for discussion. The class then decided unanimously to organize. The teacher was the Chinese pastor and a graduate of Nanking School of Theology. The class grew to ninety-five, not counting the Christians, and among the influential men who have joined is the president of the local branch of the Kiangsu National Bank.

The fact that Mr. Doan came as a business man, and at his own charges, was an impressive thing to these practical Chinese, whose first question, almost, is as to the motive behind the action.

As a result of the meetings at Nanking, Wuhu, and Luchowfu, similar classes were organized. The membership of all these classes organized by Mr. Doan was seven hundred. An organized woman's class of sixty members was also completed at Nanking, and other women's classes are in process of organization.

Two things were forced home upon Mr. Doan from his experience. First,

the need of such organized classes, not simply for non-Christians and inquirers, but for the church membership, eighty per cent of which is adult, and few of whom study the Bible after baptism. The conception of Christianity of the latter class is crude, and they have not the personal evangelistic fervor of the Koreans. The second need was a trained leadership for these classes, which in the present open attitude of the Chinese, could be organized without limit if teachers were ready.

In a conference with Mr. E. G. Tewksbury, Secretary of the China Sunday School Union, following these meetings, Mr. Doan stated his convictions as to the opportunity of the organized Adult Bible Class at this crisis, and the need of trained leaders. Mr. Tewksbury was enthusiastic for the plan of the organized classes, which were the first of the kind in China, and eager to carry forward the plan of training Sunday-school and organized class leaders at the four training conferences which were planned for the summer. The financial conditions, however, made this impossible.

This whole matter was later considered at an important gathering representing the Bible Study Committee of the Shanghai Centenary Conference, the Bible Study Committee of the Y. W. C. A., and the Y. M. C. A., the Special Committee of the China Continuation Committee on a Forward Evangelistic Movement, the Executive Committee of the China Sunday School Union, and the Educational Association of China.

The wonderful work accomplished in Scranton and Philadelphia by the Adult Bible Classes in promoting and conserving the great evangelistic work of Billy Sunday was spoken of at that Shanghai meeting and the hope expressed that this may be God's agency for a similar movement in China.

Action was taken by the China Con-

tinuation Committee uniting the Sunday School and Bible Study Committees for an aggressive Bible study campaign.

Following the summer leaders' training conferences which this committee approved, the following lines of work for local centers were decided upon:

1. The appointment of a denominational Sunday-school committee to co-operate with the Union Committee on Class Organization, and to keep in close touch with returned delegates.

2. A Union District Adult Bible Class Organization to join together the several church committees for a union forward evangelistic movement in a given city or district.

3. District conference preceding evangelistic meetings for special instruction in personal work during the meetings, and for Bible teaching following these meetings. This conference would be in charge of one of the national committee directing the evangelistic and Sunday-school campaigns.

4. Work during evangelistic meetings through the local Adult Bible Classes.

5. "Follow up" Adult Bible Class activities to conserve the spiritual life of the members and to continue the

results by individual and co-operative class effort.

In addition to the summer school at Kuling, attended by thirty Chinese in training as Adult Class-leaders, four conferences are planned for North and South China to extend the training of a Bible Class leadership. The first of these conferences was held at Mukden, Manchuria, October 13 to November 11 last, attended by fifty-two, thirty of these from Manchuria, twenty from North China, two from Hunan, and representing ten missions.

The topics studied indicated the earnestness of their preparation:

"Bible study and teaching."

"Organized Adult Bible Class work."

"How to study and how to teach."

"The organization, conduct, and follow-up of an evangelistic forward movement."

"Personal work in leading men to Christ."

"Forms and methods of Christian social service."

This is the plan, providential, sane, open, which is before the workers of China to assist in the evangelizing of this great nation.

Brooklyn, N. Y.

Present-Day Missionary Problems.

The Striking Adjustments which a Missionary must make.

GEO. B. BAIRD.

Paul was the world's greatest missionary. He was pre-eminently fitted for his service. He was the child of three civilizations. He knew their languages, their customs, their laws, and much of their philosophy. He was not called upon to work as a stranger in a strange land as is the missionary of to-day. He had his own peculiar problems, but they were not the problems that the missionary of to-day must face.

First of all, the missionary of to-day who comes to China is a stranger in a strange land. The Chinese speak a different language, wear a different style of dress, live in a different kind of house, eat a different kind of food, travel by means of conveyance unknown in America, observe entirely different customs of social politeness, and even the ordinary respect we show to women is absurd to them. The missionary has ceased in a degree to

be a stranger in the large port cities, but so soon as he leaves the ports he becomes a stranger. True there is a general tendency to welcome him and make him a friend instead of a stranger, but naturally the missionary being only *one* or *few*, must make the adjustments to the differences and not expect the *many* about him to do it. The first problem of the missionary is to cease to be a stranger by making himself familiar with the Chinese, their language and social customs. With most missionaries that problem is only relatively solved, for who can really master either the Chinese language or their customs?

One big problem with the language is that a new language is being created by the Chinese. The "Western Learning," with all the new ideas of science of social and political reforms demand new terms. The missionary should keep up to date in the language which he speaks, and yet when he keeps up to date there is the danger that half those who hear him speak do not understand, as it is only the teacher and student class, the readers of newspapers and magazines who keep in touch with the development of this new language. The very things that the missionary is most interested in teaching, aside from the gospel story itself, is foreign in both language and ideas to a vast majority of the men and women of China. He must build from the ground up, and in many ways this is a bigger problem than his own adjustment, for he must influence the Chinese, who are many, to adjust to the ideas which he has come to teach. The teachings of science upset many of their superstitious beliefs and practices, and they do not easily let them go.

The missionary, to be most effective, should live as one of the people. He should not live separate or be a stranger, but it is generally agreed that the missionary cannot live on the same

economic plane or in the same kind of houses that we see all about us. It is also part of the missionary work to raise the standard of living, but just where to draw the line is the problem. We live in a modern brick house with a large enclosed compound about us which shuts us off from our neighbors, except as they come in at the front gate. All about us we see houses with mud walls and straw thatched roofs, or perhaps with brick walls and tile roofs. Most of them have only "dirt floors," no ceilings, no provision for ventilation or sanitation, no provision for heating during cold weather, few or no windows. Most of our neighbors would prefer our kind of a house, but it is far beyond their wildest dreams. To them we are rich and have unlimited resources.

Even to those who become Christian this idea is often deep-seated. With such a distance between our methods of living and theirs, the teaching of our high ideals of stewardship demanded by Christianity becomes a serious problem. We consider ourselves members of the Luchowfu Christian Church, and as a local church we are supporting an outstation at Liangyuen. The church here has about one hundred members, and the nine missionaries carry half the budget, but considering our style of living that looks very small to them. The problem is, just how much to contribute to the local church without creating the impression that it is a foreign affair. We do what we think is best and make our other contributions to other work.

As a basis for the teaching of Christianity, we find deeply ingrained in Chinese religion and philosophy the idea of a "Supreme Power." By many students of Chinese it is believed that the original worship or religion of the ancient Chinese was monotheistic, the worship of a Supreme Being. The word which we now use for God is the

same that they then used to express the idea of a Supreme Being or Ruler. Confucius used the term for heaven which carried with it more the idea of a supreme power than that of a being or personality; in other words, it became more or less Pantheistic. Of one thing we are certain, that the ancient religion of China had none of the debasing forms of idolatry. Until some centuries beyond the age of Confucius idolatry was not known in China at all. To-day it is known in its most debasing forms, and it is easy to provoke ridicule at its expense, but nothing is accomplished, because the man of even little education will readily agree that he does not believe in idols. Then he falls back on his Confucian and Taoist philosophy. The social teachings and morals of this philosophy is of a high grade. They will agree that Christ was a great teacher, but so was Confucius; that Christ taught high moral principles, but so did Confucius. They are willing to accept the teachings of Christ on the same level with the teachings of Confucius and take them for what they are worth as such. They are proud of their

philosophy and their religion based on it. When we preach against ancestral worship they think we are throwing overboard their whole teaching of reverence and honor to parents, and that is the basic teaching of their whole social and political life. When we teach that they should not worship the graves of their dead, it seems to them that we are teaching them to neglect and forget the dead. It is our problem to show that without the worship of ancestors we as Christians teach the deepest and most sincere reverence and honor to parents and true respect for the graves of the dead. Not many men will attempt to defend idolatry, but they will defend their Confucian philosophy or religion to the last.

When one faces the question of becoming a Christian he must face the question of giving up many customs, or it may be that he does not face this question because he sees nothing incongruous in these customs. I was recently told of an influential man in the city who, a few years ago, was invited to a feast by Dr. Butchart. According to Chinese custom, wine is



Girls of the Christian Girls' School, Nankin, China, eating in the school dining-room. They eat with chop-sticks and their food is largely rice and vegetables. There are more than one hundred girls in this school, of which Miss Emma Lyon is the head.

served at the opening of the feast, but of course Dr. Butchart did not do this. This one man was offended and left the table and went home. He did not care to associate with such fastidious people. Gambling is all but universal among men, women, and children. One old woman recently said to Mrs. Baird, "If I didn't gamble what would I do?" She was a woman in a wealthy home and did none of the work. As she said, "You can read and you have many things about your

home for pleasure and recreation, but I have only gambling." Most of the games the children play are gambling games. One problem of the church in China, as in America, is to provide pure and uplifting amusements and recreations.

These are only some of the problems that the modern missionary must face and help work out for the future generations of China. It calls for men and women of a high grade of ability and training, as well as deep consecration.

"Lowering Her Arms."

HOW THE NON-CHRISTIAN FAITHS COPY CHRISTIANITY.

N. A.

In the early Christian centuries Paganism was copying Christianity. It had a Saviour human and divine, a form of baptism, ideas of mediation and atonement, a Eucharist, and a doctrine of the future life. It had its expiatory rites culminating in the Taurobolium. The idea underlying the Taurobolium bears a curious resemblance to the Christian doctrine of regeneration. The candidate was seated in a trench underneath an open grating on which a bull was sacrificed. The blood as it fell through the grating gushed all over him, and he was declared to be reborn. Monuments which commemorate the baptismal rite on the part of its grateful recipients speak of him by whom it was received as being regenerated.

There were imitators of the apostles in that time, who shared their goods with the poor, who grasped the traveling staff in order to carry their teaching from people to people, and whose zeal neither wearied nor grew cold under the greatest difficulties and dangers. The messengers of the new doctrine visited not only cities, but also villages and farms! Nay, they did not shun to force themselves into the in-

terior of families and to place themselves between those related by blood.

Resemblances were exaggerated or modified with a special view to the necessities of the conflict with the new faith, and differences such as the barbarous superstitions of the Avesta were sedulously kept in the background with the same object in view. The historian says, "Paganism was copying Christianity, and by that very act was lowering her arms." The imitation was a proof that the superiority of the new faith was recognized and admitted.

What happened then is happening now. All the great ethnic faiths are copying Christianity and borrowing from Christianity. They are effecting reforms from within, and are endeavoring to show that they stand for substantially the same things as Christianity. Chinese scholars are reading into the classics elevated moral ideas they have unconsciously imbibed from Christian literature. Already there is a movement in China that calls itself Confucio-Christianity.

Much of the teaching of India is interpreted from a Christian point of view. These interpretations meet in-

creasingly with the applause and acceptance of educated Hindu audiences. Hindu Swamis who have been educated in Christian schools and have spent years in the West, surrounded by a Christian atmosphere, imbibing Christian sentiments, and unconsciously adopting the Christian viewpoint, return to India upon a wave of popular excitement, and give public addresses and receive the plaudits of their grateful countrymen. And what is it they teach on their return to India? It certainly is not orthodox Hinduism, nor is it the pure philosophy of the East. It is rather a strange compound in which Christianity figures as prominently as does Hinduism, and perhaps more conspicuously. Virekananda's followers are preaching a blend of Hindu philosophy and Christian ethics. The native newspapers apologize for social abuses in which they once gloried, and approve many a reform which once seemed to them an attack on all that was most holy. The leaders of India while rejecting Christ and holding to Krishna are doing the deeds of Christ in Krishna's name.

The various Somajes and other religious movements which mean so much to the life of India to-day are more or less an endeavor to interpret life from a non-Hindu standpoint. The Brahmo Somaj is framed upon an essentially Christian basis. In the mission offices the mottoes on the walls are all Christian. Almost every Brahmo home has a picture of Christ. The only life of Christ in Bengali was written by a missionary of the Brahmo Somaj. One Brahmoist has said that the

Brahmo Somaj is born to honor and revere Jesus, whatever the result may be. Chumder Sen, the founder of the Brahmo Somaj, said, "Blessed Jesus, immortal Child of God! For the world He lived and died! May the world appreciate Him and follow His precepts! All through my inner being I see Christ. He is no longer to me a doctrine, or a dogma, but with Paul I cry, 'For me to live is Christ,' " It is affirmed by those who know the facts in the case that Brahmoists have accepted Christian truth in a more special

WHERE IDOLATRY HAS ITS SWAY.



Entrance to one of the great temple compounds at Kyoto, Japan. To this temple hundreds of thousands of Japanese go each year to worship the idols within.

sense than Hindus or even many Christians have any idea of.

The Arya Somaj is said to be bitterly opposed to the Christian cause. At the same time its best ideas were gleaned from the Bible, and it inculcates some of the most important lessons of our faith. The founder studied the Scriptures and found theism in the Vedas. The Arya Somaj is theistic and not pantheistic or polytheistic; it is hostile to the caste system, which is India's curse; it opposes the liquor traffic, idolatry, child marriage, and promotes female education, the remarriage of widows, and various philanthropic institutions, and is antagonistic to many of the

superstitions and unworthy ceremonies of the ancestral faith of India.

It is confidently asserted that there is not a town in India to-day where there are not found men of power and influence who are studying eagerly the life of Christ, and pondering over the gospel narratives, and reading such books of devotion as "The Imitation." There is a growing host of Hindus in high places and in low who are enamored of that ideal of life which our Lord taught and exemplified. The life of Christ is becoming the dominant ideal among the classes in India, as it is to a less degree among the masses. This is the fact in the case of many thousands who are still outward members of the Hindu faith, and who would not dream of being baptized into Christ.

Dr. John P. Jones, who spent thirty-six years in India, says: "The spirit and principles of Christianity will prevail and dominate the land. Christian as distinct from Hindu principles are already making wonderful headway in this country. Many new institutions have been organized in the land, whose principles are those of Christ and not of Manu. Even the oldest institutions of the country are becoming affected by the desire to appear modern, which really means an ambition to introduce Christian methods and principles. Educated Hindus especially add to this the peculiar weakness of interpreting things Hindu by a Christian term-

inology. The philosophy which they have imbibed and the standpoint to which they have been accustomed are Western, and chiefly Christian. So that when they study their own faith they do so with Christian prepossessions; and even when they defend their ancient religion, they really defend not the indigenous product of India, such as is taught by the Hindu Pundit, and believed by the mass of the people, but Hinduism Christianized and clothed in the garb of the West and spoken in the accents of the Christian."

The non-Christian faiths are adopting the methods and agencies of Christianity. Thus there are Young Men's Buddhist Associations, Buddhist Sunday Schools; they have preaching services such as the missionaries have in their chapels and along the streets; they are seeking to reach the neglected classes and doing that to meet the Christian propaganda. They take our familiar hymns and sing them with a slight change. They sing, "Buddha, lover of my soul;" "Buddha loves me, this I know;" "O for a thousand tongues to sing my holy Buddha's praise."

Now, as long ago, the non-Christian faiths are copying Christianity, and in so doing they are "lowering their arms." They are confessing that the faith of the gospel is better than anything they possess. Their Rock is not our Rock, they themselves being the judges.

The International Conventions of the Disciples of Christ at Des Moines in October should be one of the largest and most inspiring gatherings in our history. Already the programs have been planned and they are strong. There will be a large group of missionaries present. Plan to go.

The Missionary Program of Christ.

J. N. JESSUP.

My subject is, "The Missionary Program of Christ." The first thought about this subject is its strangeness. It is not a stranger to our missionary programs, certainly. The subject has had a place on almost all missionary programs for years. The strange thing is that, after nineteen hundred years, we should



still be trying to find out what the missionary program of Jesus was, and is. The purpose of Jesus should have gripped the churches in such fashion that the program would have been nearing its completion, instead of being in the beginning, as it seems to be. Alas, for human frailties. The church has somehow, somewhere, missed the mark. There are many who are feeling that, in these times of world-disaster, the church has fallen not far short of failure. In some respects the church has signally, terrifically, enormously failed.

TRANSITIONAL PERIOD.

It is wearying, heart-sickening, to think of it. It is some comfort and some hope that an ever-increasing number are growing sick at heart in thinking about it. There is a great unrest taking possession of the best part of the church. The church—the best part of the church, the part that is living nearest the throne—is thinking and praying about it as never before. Do you not feel, my brethren, that we are passing through a great transitional period—a period when far-reaching issues are being wrought out? I do. The spiritual part of the church is feeling that something must be done;

something different; different methods, maybe. Old methods have partially, at least, failed; we have missed the mark; we must begin over again.

John asked, "Lord, art thou he that should come; or look we for another?" We are not quite so at sea as was John. We are sure He has come. But we are asking earnestly, with ever-increasing insistence, "Is the church as now constituted competent for its task? Or must Christ look elsewhere? Does the church understand its mission? Has it yet gripped the purpose of its existence?"

Even had the church understood its mission, there have been many things to hinder its progress and block its efforts; which it is not my part to discuss.

OPTIONAL OR SECONDARY.

Modern missions have been discussed now for about a hundred years; and we have made slow progress. There are hundreds of churches and thousands of church members doing nothing whatever for Christian missions. No prayer is ever offered by them for either the missionaries or their work. They give nothing to the missionary cause. They ignore or deny the missionary obligation. Usually they do not trouble themselves to deny it. It simply lies outside their whole world of thought. Or if it comes in and is not flatly repudiated, it is dropped into a subordinate place. Whether a man or a church shall be interested in missions is deemed either an optional matter or a purely secondary concern. We are now insisting that, as a matter of fact, it is the concern of primary and absolute importance. Why?

Christian missions must be primary in the life of the church because they

were primary in the thought of God. In the Scripture is revealed a God with a world-purpose. A world-end lay back of the selection of Israel. "And Jehovah said, Shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" This was the one clear note struck again and again. God chose the Jewish nation for a world-service. And the character of the whole revelation wrought out through the Old Dispensation was not racial, but universal. "World principles of ethics, spiritual experiences valid for all humanity, the conception of the one righteous God, the God of all nations and of every man—these were the burden of the prophets and the substance of the whole revelation. And in the incarnation, which consummated the revelation, the primary place of missions in the thought of God was made indisputably plain. The incarnation made clear to man a God thinking of humanity and preparing to suffer for it; a God in whom the missionary character is so fundamental that the men who are without it must be alien to such a God."

The strange and insoluble thing is that men and churches can think themselves Christian and ignore the missionary character of God incarnated in Jesus. Jesus's whole life was a mission. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." "The Father hath sent the Son to be the Savior of the world." He came to seek and to save all the lost. He was to be the Light of the whole world, not of a part of it. The bread which He would give was his flesh for the life of the whole world; not a part of it. He bade his disciples go into all the world; not into a part of it only. His purpose included all mankind; not a select part

of mankind. The Christian mission was the primary concern. It can be our secondary concern only when we renounce Him.

MISSIONS PRIMARY.

And missions are primary in the life of the church because they are essential to the church's existence as a pure spiritual power. Indeed, all history has shown that they are essential to the very physical existence of the church. When they have been forgotten or their claims ignored, the church herself has withered and shriveled. God has withdrawn from her. She may have maintained the outward forms of her life, but, like a famous church told of in Revelations, she has been dead while she nominally lived. Her real life has escaped. Those churches and men who are blind to this primary Christian business are blind to far more than this; and not only blind, but also poor and forsaken, like the church referred to above, to whom the Lord sent a stinging rebuke. The churches and men who are living today with a great, full, exultant life are those who put first what has always been first in the thought of God, and was first in the character and career of Jesus.

The world's need is so real and deep; it is appalling to those who know it at first hand. Missionaries are overborne by its reality and depth. This is the one outstanding fact in any serious thought of missions. This appeal of the world's need requires us to recognize the missionary duty as first and supreme.

The non-Christian religions themselves, while expressing the profound religious nature of man, are, as Dr. W. N. Clark has said, "the great incubus upon that nature." These religions are the disclosure of human need. In the report of Commission IV, on "The Missionary Message in Relation to Non-Christian Religions,"

presented at the World's Conference in Edinburgh, Professor Cairns singled out the most profound of all the non-Christian religions and summarized its inadequacies. "The history of India," he said, "is the one long proof of the inadequacy of Pantheism to meet not only the religious but the moral and the social needs of man. A religious system must be judged by its moral and its social results. This is an axiom for all who believe that religion is the fundamental thing in human nature. 'The tree is known by its fruits.' This is true everywhere, but it is especially true of India, where the problems of religion have for thousands of years been the supreme concern of the greatest minds. Our correspondents trace the manifold ills of Indian life, the immense outgrowth of mendicant asceticism, the petrification of society in the caste system, the abuse of child-marriage, and the manifold hardships of widowhood to the same deep root as that which is manifest in all the infamies of popular idolatry—the defective conception of God, the turning away of the human heart from its Father in distrust and in fear, the unbelief which is the root of all sin. The pathological analysis is convincing and complete."

This situation that obtains throughout the non-Christian world reveals a depth of need that is immeasurable; and a need that is so great must be met by a Christian duty that is equally urgent. The need is a primary fact; the duty is also primary and fundamental.

THE GOSPEL REVEALS GOD'S LOVE.

For the church possesses that which will meet this primary and fundamental need of the world. I said that the non-Christian religions were a disclosure of the world's need; on the other hand, the gospel is the disclosure of God's love and strength in Christ adequate to all the need of the world.

"God was in Christ, reconciling the world unto himself," and "He is the propitiation, not for our sins only, but also for the sins of the whole world." With relation to the world's want, the supreme fact in the Christian Church is her possession of a treasure which the whole world needs. This is basic truth; and the duty of the church to share that treasure with the world cannot be less basic and fundamental.

All this, of course, was included in the setting of the program of Jesus.

What would follow the full recognition of this world-duty by the church? If the church would follow a full recognition of her primary business, results would inevitably follow that would impress us anew and once for all of how imperative and fundamental such a recognition is.

"The acceptance of the Christian Mission as her primary business would give the church a great living objective, restoring to the church the power which she has lost, to the extent that she has lost her commission. The church would again become a mighty evangelistic power. The duty of personal evangelism would be set once more in the foremost place in individual and institutional life. Because Christian Missions are secondary in the church, personal evangelism is secondary in the individual lives. Restore either and you restore the other. It is said that the Korean and the Uganda churches are great self-propagating powers because the mission is primary in the church and in the believer. Only so will the individual life return to its proper loyalty to Christ as its Lord and Master. How can it be otherwise? Can it be loyal while subordinating that which He exalted? If He sought to redeem a world, and we seek to repudiate it, have He and we the same mind? With a purpose and world-view utterly hostile to His, in what sense can we be his disciples or He be our Lord? But when we put first

what He put first we have once more the mind of Christ and we acknowledge once more his mastery."

When the church comes to recognize missions as its primary and fundamental concern, then there would be an acceptance by Christians of those principles of life based on trust in God and in the power of Christ; there would be a recasting of the activities of the church in a way that would make its chief business its first business; there would be a federation, or a consolidation, of forces for a real campaign; and there would be a burial forever of all non-essentials that have so long handi-

capped the church in doing even the little that it has undertaken to do.

Christ would return in seven-fold power to his work in the midst of the church which had made his presence and his power possible by the fulfillment of his conditions, "Go ye and make disciples of all the nations, and then, lo, I am with you;" and God would once more become the dominant reality and power; the living, working God, known and used by the church, and honoring with the fullness of his trust and blessing the church that had begun to obey.

Hopkinsville, Ky.



The Tennoji Kindergarten, Osaka, Japan, conducted by Mrs. W. H. Erskine. The small Kindergarten building is in their home yard, and there were forty pupils this year, twenty of whom graduated. This Kindergarten is making a fine impression on the Japanese.

What An American Saw in Asia*

STRANGE CONTRADICTIONS.

BY WILLARD PRICE

I saw a million handkerchiefless children.

I saw hundreds of villages in which the community handkerchief, modern sanitation, was absolutely unknown.

I saw glittering Oriental cities, the pride of the East, and under the shining lacquer and gold paint I saw suffering and filth and want such as no man can describe.

I saw rotting bodies, empty minds, naked souls.

I saw Disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.

I saw, in one land, the stains of parental vice on the skin of two out of five of the children.

I saw a mother selling her babies that their older brothers might not die of starvation.

I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient!"

I saw things which I have not the heart to set down and you would not have the heart to read.

I saw life in its lowest terms.

AND YET—

I saw love in its highest terms.

I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of three thousand conversions a week!

I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, have brought six thousand of China's strongest leaders to accept Christ, and induced idol-makers to turn to the making of busts for show windows because their old business has proved unprofitable.

I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and cast aside.

I saw the mission schools from which the Chinese Government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best-equipped ten that could be found in China. All were graduates of mission schools; all were Christians.

I saw hundreds of closed shops on Sunday. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.

I saw a beaten man board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia, sore, ragged and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing the lump in their throat for pity of the ragged child in the play—*While Asia waits.*

* Adapted and abridged from the *World Outlook* for June.

Biographical Sketches of Our Missionaries.

DR. AND MRS. G. E. MILLER.



[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Dr. Miller has been a useful missionary in India. He was born October 5, 1881, near Mowrystown, Ohio. His father was French, his mother was English. The mother died when he was only about two years old. An uncle and aunt, Mr. and Mrs. G. W. Reedy, took him when he was but five years of age and reared him as their own child. He feels that whatever he is he owes to them, under God.

Mrs. Reedy made a deep impression upon his young life. She was a regular attendant at church and Sunday-school. Their home was in the country. The services were rarely missed, however bad the roads or whatever might be the character of the weather. Sometimes the future missionary walked to church through mud and blizzards. He became a member of the church at the age of fifteen years, at Buford, Ohio, and was baptized by Garvin Hamilton, who at that time was the minister of the church. Soon he became active in the Endeavor Society, being elected president, and was in demand for Endeavor and Sunday-school rally speeches. He lived the full Christian life. His religious experience was deep and joyous. Only men of this class are prepared for service on the mission fields.

The country schools of Highland County, Ohio, gave him a good start toward an education. In one of these schools he afterwards taught a term. This enabled him to attend the Normal University at Lebanon, Ohio. He made most commendable progress. After this he entered the Eclectic Medical College, Cincinnati, from which he graduated with the degree of M. D. And while in Cincinnati he heard a missionary address that proved to be seed sown in good soil. He never got away from the influence of that speech. A single address has often made a missionary.

After his graduation he passed the State medical examination in Indiana, and settled down for a short time at Lebanon, that State. While here he decided definitely to go to the mission field and was appointed by the Foreign Society July 1, 1905. After this appointment he spent a most fruitful and happy year, he says, in Transylvania University, Lexington, Ky., better fitting himself for his special duties on the mission field. The splendid faculty of that institution impressed him profoundly.

When a boy he had an ambition to become a public speaker. He says he made addresses when guiding the plow in the fields. The corn and the trees and the cows heard his eloquence! His mind always turned to literature. One summer he read many of Shakespeare's plays and poems. Like many young men, he hoped to be a poet, but he now thinks that hope has passed.

Dr. Miller has made a fine record on the mission field, industrious, tactful, genial, he has made many lasting friends in the missionary body and among the people to whom he has gone with the message of the gospel. On October 15, 1906, he reached Bombay, and has given his life without reserve to India ever since. He began the study of the language in Damoh, November 5, in which task he made encouraging progress. The people are deeply impressed with the charm of his Christian life and character.

His devotion to the young consecrated native preacher and medical assistant, Mr. Hira Lal, has been one of the most beautiful features of his missionary life. They have been brothers indeed. They have traveled together and preached together, and shared each other's cares and joys. Year in and year out they have toiled side by side for the redemption of India. Hira Lal has taken many burdens from the shoulders of Dr. Miller. In all the problems and labors he has proven himself dependable and in every way most

useful. He could carry on the work successfully in the absence of his associate, Dr. Miller. The doctor has a genuine love for him. Without such love for the people no missionary can do his best work in a heathen land.

While in Transylvania Dr. Miller met Miss Velma Alice Hughes, a daughter of our well-known evangelist singer, C. M. Hughes. Their friendship ripened into affection and they were married in Danville, Ill., July 10, 1913, by Victor W. Dorris. This marriage has proven a very happy one indeed.* Mrs. Miller is wholly committed to the Christian life and is a great strength to her husband. She came from a home of the finest Christian influence. Few women have been blessed with a better mother than Mrs. Miller. Little Alice Elizabeth came to bless their lives April 26, 1914. A child is an angel of blessing in any mission home.

Mrs. Miller joined the old South Side Church in Lexington, Ky., in the autumn of

1905, at the age of thirteen. Austin P. Finley, now professor in Bethany College, baptized her. She is interested in all the things of the Kingdom and has a special talent for music, and is particularly useful in vocal music. She sings well. This helps to render her valuable as a missionary. She catches the Indian tunes readily and this is a great help to her. Home and family are her great ambitions, and she and Dr. Miller hope to be good examples to the people among whom they live.

Dr. Miller is the Living-link of the Owensboro, Ky., church, Dr. M. G. Buckner being pastor. They have great pleasure in his support. They encourage their missionary and inspire him for the task. It is his peculiar delight to visit them when home on furlough, and they give him a characteristic cordial Kentucky reception. They prove helpful to him in a number of ways. The church at Ames, Iowa, is just beginning the support of Mrs. Miller as their Living-link.

AMONG OUR MISSIONARIES.

About the Workers.

Geo. W. Brown, of Jubbulpore, India, reports that the members and children of the Jubbulpore Church number 132, which is a splendid increase.

There were ten baptisms during the month of March in Mungeli, India, all from caste. The outlook is good for a large movement toward Christianity in this region.

G. B. Baird, of Luchowfu, China, writes that one of our native workers is conducting special meetings for boys four evenings a week, and that the attendance runs from thirty to fifty. These boys are from six to sixteen years of age.

Miss Mary F. Lediard, of the Margaret K. Long Girls' School in Japan, reports thirteen baptisms recently at the Takingogawa Church. Nine of these were girls from the school. She states they had 210 children at their Children's Day exercises.

A note from Dr. L. F. Jaggard, of the Congo, states: "Cut down on our expenses, cut down on our evangelistic money, if necessary, but don't cut out any workers. We are in too much of a plight to keep up with the present force now."

Mrs. George B. Baird, of China, writes: "This morning on my way to school I met a woman watching over a pitiful little fire of

baby clothes she was offering to the spirit of her dead baby. I stopped to tell her that our babies are in heaven."

Dr. Mary McGavran, of India, writes that two very pretty weddings have taken place in the Damoh Church recently. One of the young men was formerly an orphanage boy, but now a fine self-supporting Christian man. One of the brides was from Mahoba, who has been a teacher in the C. W. B. M. Mission.

Word comes from Laoag, Ph. Is., that Mr. and Mrs. Frank V. Stipp, together with native workers, held an excellent Bible Institute in Batac, the last of April. The interest was good, thirteen enrolling and taking the examination. There was an average attendance of twenty. At the closing social 122 were present.

Leslie Wolfe, of Manila, Ph. Is., writes that O. T. Rodman, a high school teacher of Cebu, has recently sent \$200 for the mission work in Manila, accompanied by the following note:

"Having received my check for reimbursement, I am balancing my accounts for the first two years over here. The enclosed is what I have set apart for a better use than I can make of it at present. If you would like my opinion concerning its expenditure,

I can only say to invest more in young men, or rather in boys and girls who promise well in the service. Of course I give you this absolutely without strings, so I only ask you to apply it where it will do most good."

Dr. Wm. N. Hardy, of Batang, Tibet, writes that he had 1,800 medical treatments during February, March, and April. He has been specializing in dental work, which is a great boon to the needy people. He is also using much smallpox vaccine. He reports that Dr. Shelton, Mr. Ogden, and Mr. Baker have been down with malaria, but are much better now.

We are sorry to report that several of our missionaries have been suffering from typhoid fever. Mrs. Justin E. Brown and Miss Minnie Vautrin, of Luchowfu, China, have recently had this dread disease. Mrs. H. A. Baker, of Tibet, has also had an attack of typhoid fever. The Society is urging that each missionary take the inoculation for typhoid before going to the field.

Dr. L. B. Kline, of Vigan, Ph. Is., has purchased a hospital building through the gift of Mrs. Dunn, of Houston, Texas. This institution will be known as The Frank Dunn Memorial. The building is an old one, but can be well adapted to medical work. Several thousand dollars are needed for repairs and equipment. Over 20,000 patients were treated during 1915 in the rented building used for the hospital.

A letter from E. R. Moon, of the Congo, states that the Commission of the C. W. B. M. returned from the great Ubangi River the first of May. Mr. Moon and Dr. Frymire accompanied Emory Ross and Dr. Pearson of the C. W. B. M. They had a long, interesting, and somewhat dangerous journey. The report of this Commission as to the population of this Ubangi region and the outlook for work there will soon be in hand.

Dr. Mary T. McGavran, of Damoh, India, writes that recently an Englishman, who was hunting in a jungle nearby, was terribly mutilated by a tiger which he had wounded. His wife came to his rescue with wonderful bravery and presence of mind and clubbed off the enraged animal with a rifle. The man died the following day. Our missionaries are subject to many nerve-strains because of physical dangers in these tropical countries.

Bruce L. Kershner, of Manila, Ph. Is., writes that the enrollment in the Bible College is twenty-one, and that ten students are in the Union Seminary in Manila. Mr. Kershner also states that he is taking a regular place on the faculty of the Union Seminary, in addition to his own work in our Bible College. He writes: "I could not desire more pleasant fellowship than at present exists among those associated together in the Union Seminary."

W. R. Holder, of Monieka, Africa, writes that they have had 50 baptisms for the first quarter of the year; that there are 106 inquirers, 106 in the schools, and 23 evangelists going out from the Monieka Church. He states that the work has been greatly hindered by the imprisonment of five of our strongest evangelists by an unjust State official. These workers have now been released on complaint of the missionaries to the judge of the district.

The Manila workers write that Dr. Lemmon and his family, who have just returned to America for their furlough, have done a great work in Manila. They write: "We regret to see them go, but we know that every one of the family needs rest. They are untiring workers. The Doctor and Mrs. Lemmon seem to have no thought of their own comfort when the work is before them. They have won a high place in the esteem of both Filipinos and Americans. We will miss them greatly."

Letters from the Field.

CUBA.

ENCOURAGING WORDS FROM OUR CUBAN MISSION.

W. L. BURNER.

The first week of June was spent in Camaguey, the capital of one of the eastern provinces, in the National Sunday School Convention. All evangelical bodies, except the Southern Baptist, co-operate in the National Sunday School Association. It fell to my lot as vice-president, to preside in nearly all the

sessions, due to the absence of the president. Neither the attendance nor the program were up to the standard of former years. However, all left Camaguey rejoicing in spirit, hopeful for a good year in this, the most strategic and important phase of evangelical work. Personally, I enjoy the association with the workers of the other missions afforded by this means. Being so few, we particularly need such a stimulus. Camaguey with its 50,000 inhabitants is the most Catholic city in Cuba. Two evangelical churches are working there. How sorely we

need to extend our work to include the centers of life and influence in the Island.

Recently I visited our country work; not all of it, however, for we were rained out at Mostacilla. I saw some of the members and noted with pleasure their growth in grace. By invitation, the native evangelist and I visited Suri, a country colony, where we have four members. They received us with true Cuban hospitality, which, by the way, in its intent is very close kin to the Kentucky kind, yet it is very crude and primitive. You need to sit squarely on your chair, so that a sudden passage under it of a dog or shoat does not upset you. At night you are almost sure to have as companion, in addition to mosquitoes and other smaller things we will not mention, the game rooster and other fowls. This is to wake you at the proper hour. We try to read their good intentions and see all the bright side and incidentally help to higher things as we can. Well, they served us to the best they had, among other things roast pork, the Cuban delicacy. It was rumored that all who attended the service that night would have to sing, also that we were Protestants, which to them meant that we were protesting against God. We rejoiced to see over forty crowded into the little dirt-floor room for the service and to hear them really rejoice in the opportunity to try to sing, although some noises were not very musical. The attention was ideal while we talked to them about how God loved us and how we ought to love and serve him. It was a happy service, and we hope that something can be done there. One of the members volunteered to conduct a Sunday-school class for those interested.

We sow on all sides and under all conditions in hope, trusting that some day the harvest may be larger and the laborers sufficient to garner it all safely.

Matanzas.

AFRICA.

MORE NOTES FROM A MEDICAL MISSIONARY'S DIARY.

DR. G. J. P. BARGER.

March 17, 1916—Bolenge.

While in the back country recently I ran across a woman and babe who had a chronic slowly-spreading skin disease that had caused considerable scarring and deformity about the face and whole right arm of the woman, and was destined to in the babe. Some time after I returned to Bolenge the woman turned up, and with several weeks' treatment the disease itself was cured and further deformity prevented. Then she said she wanted to bring in her babe for treatment, but that she was a slave and her black owner would not

allow her to do so, lest she never come back to him.

Thursday, March 23, 1916—Bolenge.

We had a delightful surprise to-day. Several of our folks have tried to raise water-melons, but without success. They have given some natives seed, and to-day the Christian chief of Inganda, a nearby place, brought up one he had raised. If there is one thing I like better than anything else, it is watermelon. And we had cantaloupe from Moon's garden for the first time a few days ago. We have not yet got a garden spot, but one is almost ready, and Mrs Barger has been growing a few little things in Moon's garden, and the Moons and Edwards have been kind in keeping us in vegetables so far, except for what we could buy from the natives.

To-day, for the first time out here, I have found the malarial parasite in blood. It has been only a week or so since I have been able to get stains fixed up that I could work with, and still have no good place for laboratory work, though one is planned which we hope to complete shortly.

There is an old woman who comes in with the evangelists each quarter from across the river. She is a Christian, but desires to remain with her heathen husband. Nearly every day she calls on me with a different complaint, and I have usually sent her away satisfied. There is really not much the matter with her but years, but she wants medicine, so I usually give her a little, for she is too old to teach new ways, but the younger generation must learn the efficacy of other measures than drugs.

With the return of the evangelists again there also came a boy who has been here several times before, who has a chronic skin disease which I do not know an applicable remedy for. It is not easy to turn these cases away; they persist in coming; they cannot see why I turn them away and treat others, and I cannot as yet explain, not knowing the language, so I treat them kindly and put them off as gently as possible.

March 30, 1916:

This morning about 6 o'clock, as I was working on an important letter at my desk, I saw a woman at the dispensary window who had at various times waited in the crowd for hours for treatment, so I thought since it would take only a minute to give her what she needed, I would do it at once and go on with my letter. I did not see any one else about, but ere I had finished with her there were a half dozen in the room, and they kept coming, so that an hour and a half later when breakfast was called I had to shut the

window in the face of a crowd. This has occurred frequently both morning and afternoon and evening, when I have wanted a bit of uninterrupted time for some study or letter writing or account keeping.

Monday, March 27, 1916:

A child of perhaps two years was brought up to our house Saturday afternoon. I was working with the microscope and did not stop at once. So many come for treatment, and often with trifling ailments, and I can understand so little they say, that at unusual hours I sometimes judge how sick a person is by their impotency, or that of friends or parents, though I always give attention to babies. The father waited patiently till I left my microscope to examine the child. It looked like it might die at any minute, so I got busy. The father said it had "nsembe," or worms. About its ankles, wrists, and neck were tied bits of grass as charms against the evil spirits causing the illness. The mother sat outside the room crying, and the father looked after the child while I examined with the microscope a specimen of intestinal contents, which I found swarming with a minute animal organism, the amoeba which causes dysentery. They contained red blood cells which they had taken up and were moving about actively. These are the first I have found out here. I prepared and gave a hypodermic injection of emetin hydrochlorid, a remedy recently found very efficacious in this disease. They brought the child again that night and Sunday morning, when they removed the charms at my suggestion. They were supposed to come again after church and in the evening, but I heard nothing more from them till Monday morning, when the child was reported dead. The child had been very ill for three weeks, but the parents presume to be Christians, they are still bound to their faith in spirits, and refused to respond to the urging of friends to bring the child to me until all hope for its life had been given up.

Before coming to Congo I imagined the drinking water would be rather unsatisfying because of its warmth, but I find that by keeping it in porous earthen water bottles it becomes sufficiently cool most of the time to be fairly satisfying. I have found a temperature of 75 at 9 A. M., and 80 in the middle of the afternoon in these bottles. After a hard rain we can get water with a temperature of 70, and that is when we do our photo work. The missionaries generally use filtered spring water without boiling, though we boil ours after filtering through a Pasteur-Chamberlain house filter, and then cool in the porous bottles. The natives have no wells

at all; they get their water from the river or smaller streams, or sometimes from a spring which is simply the outcropping of the ground water in a low place. All the villages are built close to a natural water supply. There are two or three places on the lower river where ice is obtainable, but not up here near the equator.

INDIA.

EASTER MEETINGS AT DAMOH.

RAY E. RICE.

This has been a good and profitable month. The Easter season was a great benefit to us.

Our church here in Damoh decided to call a man for special meetings. They secured a most excellent man from Lucknow. For three nights he preached to the members of the church and for three nights he preached in the church for the Hindoos and the Mohammedans. On the last three nights the church was almost full, and there was keen interest in the messages. The preacher was a man who spoke in the language of the Mohammedans and he was very much liked by them. After the hour's preaching, questions were asked with freedom. Mr. Benlehr and I were amazed to see the interest of the visitors. We really had to stop the meetings between ten and ten-thirty. Our friends of the other faiths saw a great man of God in this preacher. They saw an Indian who had a faith that was rooted in eternal things. They saw a man with a personality and a presence which told of a living Christ. They saw an educated Christian who was superior to their scholars.

During our meeting eight of our boys made the confession and were baptized. It was a good time. Another victory for Jesus and eight more recruits for the King's army.

Mrs. Rice and myself have been very busy in the new work. We find a plenty to do. Mrs. Rice has the school work and both of us are looking after the other parts of the work. We like it fine. We are very happy here. We are glad that we came.

THE HOT SEASON IN WORK IN INDIA.

JENNIE FLEMING.

The hot season is on now. It has been 114° for the past few days on our north veranda. It will keep that way now till the rains break about the middle of June. It will probably be a few degrees hotter for several days. I have been spending as much time as possible in the villages during the hot season, for during the rains it is so hard to get out to some of them. Last week I spent four days in Bhulan and visited the Christians there.

and in the three nearby villages. Had such a nice work, but it was very hot. The worst thing about it is that there is no place for us to stay nor for us to put our horse and buggy out of the weather. In Bhulan we stay in the school building, which is all right if school is not going on when we want a rest. This time it happened that we would get up and get off to the villages early and get back by ten o'clock or earlier, but as school was not out till an hour or so later, we had to sit around the best place we could find till school was out and we could get in and rest and eat. In Pendridih it is not quite so hard, as we can stay in the church. In Bhulan there is a tiny room off the hospital that is not bad for one person in the cold season, but it is very small and hot now. But we can get along better than can the horse and rigs. At least, it troubles me to see them out. The four days I was in Bhulan the buggy was out in the sun and hot winds and the horse was taken some distance away during the middle of the day where there was shade. If we could have only mud houses in the main out-stations, with a room for ourselves and one for the horse and buggy, we would be very glad. A horse and buggy cost us so much and have such hard usage too, that we like to take as good care as possible of them. I think we will probably ask for something for a house in Bhulan at least in the August estimates.

Last Saturday I spent the day in Lagra. It is fifteen miles out, and we have three families who live there. I tried to get a car to take the tent so I could stay a few days, but could not get one. So got up and started a little after four in the morning. Part of the folks were not at home, but we had a nice day with those who were and they were so glad to see us. Mrs. Shah, who is visiting me, was with me. We stayed in the home of one of the Christian families. Their little low-roofed houses are very hot now, and I protected myself by wrapping my head in a wet towel. I stand the heat very well by protecting myself in this way, and I find I can do a great deal of work in the hot season. Have started zenana work in the town of Mungeli, and it is going very well. I have been pleased to find so many women who could read and have found them very friendly and ready to listen to our message. I have two Bible-women, but they are both young, and I am sorry to leave them alone so much. I hope to start a zenana work in our out-station, Barela, as it is a large place and then, just across the river is another large town, Thakatpur. I am looking forward to the time when we can have two single women for the women's work here—one for the reg-

ular zenana work in Mungeli and the large out-stations and one for work among the village Christian women and also the non-Christian women of these villages. We have one or more Christians living in 28 different villages. I like to visit these village Christians as often as possible, for they need much teaching and are always so glad to have us come. It is often very difficult for them, as the non-Christians make it very hard. It is certainly the most hopeful field I have seen in India.

Mungeli, C. P.

CHINA.

A JOURNEY BY CANAL.

E. P. GISH

Over the China New Year, which comes a month later than ours, I took a trip up the Grand Canal to Whai An and Tsing Giang Pu, about 130 miles north of Chinkiang. The traveling to those places we accomplish by train to Chinkiang and then go by Chinese towboat, towed by a small launch, propelled by bamboo poles, or towed by men from the banks, as the case may be. We were about two days getting up, and we had a very favorable journey. At China New Year all the Chinese who can possibly do so visit their native homes, so that at this season as at no other traffic everywhere congests worse by far than ours ever does at home, because there are so many more people. Two days on a boat with an eighteen-inch deck cutting in two horizontally your cabin—a place barely big enough to spread your bedding, with no furniture and only a shelf on which to sleep—with Chinese packed in solidly overhead and all around you brings a contact with the Chinese that I deem worth the discomforts of dirt, cold, and "loss of time" that it costs. Mission work in the two places named is carried on by the Southern Presbyterians. The Woods, Dr. Henry, evangelist at Whai An, and Dr. James, medical, at Tsing Giang, and their families are experienced and very capable workers. There are no finer people in China.

On my way home I visited the Hagmans and Ploppers, and got a glimpse of Tungchow. This place impressed me as a great field.

Since we have opened the school here at South Gate for the new year's work, the Chinese feel quite encouraged at the showing. It is still too early to say how many will be in, but it looks as though fully as many as last term will probably enroll. This in spite of some necessary discipline, resulting in the dismissal of one of the leading teachers last term is quite encouraging. I am teaching

three hours in the school this term, in addition to my class in Chinese and the one in the Sunday-school.

SUNSHINE AND SHADOW IN CHINA.

D. E. DANNENBERG.

On Sunday, April 2, after the regular preaching service at Tan Tsuen, Pastor Djeng Shi Hsiang accepted the invitation of some enquirers to go with them to their home, which was about five miles out in the country. That afternoon he preached to these enquirers and a number of their neighbors. On Monday morning Mr. Wang, one of the enquirers, got out his gambling cards, dice, and sticks and put them in the fire to burn. Upon seeing such valuable articles about to be destroyed, one of Mr. Wang's work hands wanted to rescue them, saying that these things were worth about twenty-five cents, which was quite a sum in his eyes. Mr. Wang replied: "I have been fettered by these things for several years and now, by the grace of God, I am going to escape."

Later: Before Mrs. Dannenberg could type this little article an awful thing has happened here in Chuchow. A few days ago four chained criminals were led through the streets of the city and out of the west gate and executed. After they were shot, some of the soldiers here cut out their hearts for the purpose of eating them. It is said that the soldiers committed this barbarous act in order to show that they dared to do anything and to make the common people fear them.

Chuchow.

JAPAN.

A BIBLE CLASS IN A WEALTHY HOME.

GRETCHEN GARST.

One of the indirect results of Mr. Doan's work for adult Bible classes in Japan is a class in one of the wealthiest homes in Tsuruoka. The class is made up of the sisters of the man of the house, and the servants. The wife and others attend also. We were shown to a large guest-room, where preparations had been made for us. The fire braziers were out and silk pads were in place. The seat of honor is that nearest the "tokonoma," a relic of the Chinese sleeping platform. This is a recess about two feet deep, and varies in width and detail. Next to it is a corresponding recess with the ceiling lower and fancy shelves for bric-a-brac. These two recesses take the place of all our furniture except chairs, and the pads are the chairs.

The wife is an unpretentious lady, modest

and unaffected. She had the dearest little girl, less than a year old, if I remember rightly. Very soon the others came in, and the pastor opened the meeting. We sang a couple of hymns, and he gave his regular Bible lesson, then he called on me.

I talked about Matthew XIII: 44. I wonder if many who read this have thought of what a problem it is to talk to those who know little of Christianity and less of the Bible and its teaching? It is always a problem, and the only way I have courage is in knowing that the Father will lead. The pastor had told me that most of the people present were seriously considering becoming Christians, but had not yet made the decision. With all this in mind, I told the story of the farmer and the treasure that he found. The lessons I tried to draw were: First, the fact that until he found the treasure he was fully satisfied with what he possessed, but after finding it he could not wait until he had made it his own; second, that he did not wait, but made it his own immediately; and third, that though his friends laughed at him and called him foolish, he went straight on to carry out his plan. It happened that two sudden deaths had brought home to me more strongly than ever the need of "haste," because the "King's business" requires it. I told them of these deaths and also of the attitude of two girls on the question of baptism. One girl here had fully made up her mind to become a Christian, but the Bible-woman left and there was no one to teach her. The time went on until just about time for her to graduate from high school. I asked her and her mother about it, and they said she wanted to wait until she had graduated because the girls would laugh at her. To her, baptism seemed no more than changing a dress. A girl in the Girls' School in Tokyo had made up her mind and wanted to be baptized at once. One of the teachers said, "O wait until Sunday." That night was prayer-meeting night, I think. But the girl looked up into her face and said, "What if I should die to-night?" She wanted to show her full surrender at once! I was interested in the way all listened and in their responsiveness.

I am ashamed to say that I cannot remember what the Bible-woman talked about! Her talks are always full of faith, for she has had experiences in that line. She is an adopted daughter in the home. The mother died a couple of years ago, and since then she has had a good deal of responsibility. Her family all object to her work, and persecute her indirectly. She has kept steadily on, and now things are a little brighter. Her sister is sick with tuberculosis and is beyond hope.

This little woman does her house work, looks after her younger brother and sister, and takes care of this sick girl, at the same time looking after Christmas preparations, women's meeting, children's meetings, and so on. One of the great privileges of the trip for Rachel and me was just being with this sweet, consecrated Japanese woman.

After the talks the younger people all went out, and just the wife and an aunt stayed for a visit. Fruit was served, but none of us

took any. In some homes the people urge until there is no way of getting out of eating! We wanted to talk instead of eating.

When it was time to leave, the wife tied the basket of fruit up in a big square cloth such as the Japanese use all the time, and asked us to take it with us.

Since returning from the trip, we have heard that the sister has been baptized, and is going to the pastor's home every other day for instruction.

CHRISTIAN ENDEAVOR DEPARTMENT.

The Endeavor Society at Lewis, Kans., writes to the Foreign Society: "Believe we can organize a Life-line Society within the next few months."

The Endeavor Society at Reserve, Kans., has sent the Foreign Society \$30 this year for the orphanage work at Damoh, India. This is a splendid advance over former years. Their pastor, C. M. Ewers, is deeply interested, expecting to go to the foreign field as a missionary next year.

The Society of the South Akron, (Ohio) Church has become a Life-line Society, taking up the support of Jiwan Das, at Harda, India. For a number of years it has supported one of the orphan boys at Damoh, India. We congratulate them on moving forward into this larger work.

The Christian Endeavor Societies contributed \$616.86 during June, a gain of \$4.70 June last year, making the gain on the year thus far \$2,600. Many Societies have made pledges for the work. If these can be paid promptly we will yet come up to the \$10,000 mark. Now is the time for every Endeavorer to stand by the work.

The Loyalty Endeavor Society, of the University Place Church, Des Moines, is vitally interested in missions. Several of its members have volunteered for the foreign field. It is supporting a student at Nanking China, and the evangelist, Panna Lal, at Jubulpore, India. It is a double Life-line Society in the Foreign Christian Missionary Society.

VERY HELPFUL.

"My brother, George E. Rice, member of Linwood Boulevard Church, Kansas City, Mo., is sending a telephone system for the mission station here at Damoh. It will be of great use to us. It will connect the bungalows, office, farmhouse, and the home of the housefather."—Ray E. Rice.

DAMOH FIELD DAY.

"To-morrow is the last day of school for this year and the boys are planning for a big time. In the morning there will be races of all kinds, participated in by the boys, big and little, and the masters. Then there will be a football game for the smaller boys and a basket ball game for the larger ones. Mr. Rice intends to take the records of the ones winning in the different races and in the high and broad jumps. He thought it would be interesting to keep a record from year to year, so that the boys would have something to go by. Then in the evening will be the crowning event, the yearly kite-flying. We cannot tell much about this, as it will be a new experience for us, as we were not here last year on the last day of school. Another big event of the day is that all of the boys receive some candy, and that really is a big event."—Merle Thomas Rice.

ENDEAVOR CHAPEL.

Why have we not heard from your Endeavor Society concerning the erection of "Endeavor Chapel," at Manila, P. I.? We want to hear from you, if you can give your prayers only for this much-needed chapel, thus assuring us of your interest.

Are not our Endeavorers interested in their brown brethren across the sea, in that land where they are looking to America as to no other place for guidance and assistance? Our government is educating the Filipino. WE MUST HELP HIM TO KNOW CHRIST. In a measure, is not our Christianity on trial?

The brethren of our Singalon congregation know that the Endeavor Societies are ever anxious to serve the Master and that they were to be asked to assist them in building "Endeavor Chapel" as a monument to their loyalty. They are enthusiastic over the immediate prospect of a church house in which they can worship and plan the extension of their work in that needy district. At present

a home of one of the members serves as a place in which to meet. Their pastor, Emiliano, one of the best in the Islands, supports himself otherwise and gives his services to the brethren.

Are they not worthy of our assistance? WE HAVE NOT THE HEART TO WRITE THESE BRETHREN THAT OUR ENDEAVORERS WILL NOT PROVIDE THE NECESSARY AMOUNT. We do not believe you want us to do so. If each Society will help before September 30, the chapel can be built and all will be happy in the service rendered. WE MUST DEPEND ON YOUR SOCIETY TO BE ONE OF THE NUMBER. Pray for all our Societies, that they may catch this vision of service.

THE YOUNG PEOPLE'S WORK IN MATANZAS.

E. L. GRIFFITH.

It has been said "The C. E. is the training school of the church." To me this is more real since I have been in Matanzas and have seen our young people in their meetings.

Every second and fourth Wednesdays of the month our young people hold their regular meetings, which to me are a spiritual uplift and strength. I wish some of our C. E. Societies in the homeland could be here and catch the spirit of enthusiasm as it is manifested in these meetings.

Our Society has about twenty-five members enrolled, and they are present at every meeting unless they are hindered. Here let me say that since Mrs. Burner has gone to the States, the girls and young ladies cannot come to the services unless there is a married lady to come with them. For this reason sometimes our meetings are composed entirely of young men.

We had a meeting a few nights ago when there were no ladies present, and such a meeting as it was. Each one was ready to do his part to make the meeting a success. The subject discussed was "What God Expects of Me." I wish you could have seen their faces as each one told what God expected of him. I think some of the things are worth telling here. One boy said, "God gave me talents, and he expects me to use them for him." Another said, "God expects me to go out and bring young men to him and the church." Another said, "God gave me influence over men and he expects me to use it for him." One boy named the different parts of the body and said, "God expects me to use them all for him." I wish I could tell you all that was said that night, but time and space will not permit.

Two of our Society are preparing for the ministry, and I can see a great future for them. The HARVEST surely is great in Cuba,

but the laborers are few. Will you not pray that others of our little band will consecrate their lives to the proclaiming of the gospel of Christ? We could use fifty men and women if we had them and had the money to carry on the work and open up new work. Of course all the large cities have some evangelical church working for the uplift of the people.

But listen! Our small towns have young people in them. The country has young people. Shall we say to these "You cannot have the gospel of Christ?" There are towns with as many as three or four thousand people where there is no church, not even a Catholic one. Shall these people, who would be as true to Christ as you if they had an opportunity, be neglected?

There are thousands here who have never heard a gospel sermon. Yet Cuba is in your very arms. What shall we do? Cuba is the man of Macedonia who calls, "Come over and help us." Will you come?

Book Notices.

BLACK SHEEP. By Jean Kenyon Mackenzie, 313 pages, illustrated, \$1.50 net. Houghton-Mifflin Co.

An intensely interesting story of missionary work and native conditions in West Africa.

FIRST LESSONS IN CHILD TRAINING. By Zelia M. Walters. 60 cents, postpaid. 156 pages. The Standard Publishing Co., Cincinnati.

A strong book on the fundamentals of child training.

MISSIONARY CRUSADERS. By Claude Field. 220 pages, illustrated, \$1.00 net. The Fleming H. Revell Co.

Stories of missionary heroes which will interest all, and fairly captivate the boys.

SOUTH AMERICAN NEIGHBORS. By Homer C. Stuntz. Illustrated, 212 pages. Cloth, 60 cents; paper, 40 cents. Missionary Education Movement, New York.

A strong mission study book on Latin America.

We are much pleased with the recent book published by the Foreign Society, "Among Asia's Needy Millions." I am glad to have it in the library. It is a delightful story of travel interest to anyone, but to those who are interested in the subject and the work, the missionary appeal is powerful. I pray that many whose talents are greater may feel as I did when I read the book.—Mrs. J. M. Gordon, Poplar Bluff, Mo.